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enemy. When they had this information they divided the men into several sections, each under the command of a *fanalolahy*. In order to be recognized the soldiers wore a *felana* [disk of white shell] on the forehead or hair. About 2 A.M. the army took the road again to surround the village and attack it. The king and his company remained at the camp. The signal for assault was a volley fired into the village. The people in the village seized their arms and hurried to the defense. The battle began, the people fighting with spears and axes. If the defenders were defeated they took to flight. All the enemy men captured were killed on the spot; only women and children were taken as slaves. As for the enemy king, even if the village was taken he never left his house. He put his weapons beside him and sat at the eastern door waiting to go out. If he had the bad luck to fall into the hands of the *anakova*, brothers of the hostile king, he was killed on the spot, but if he was captured by a commoner, he was saved. The soldier lifted the enemy king on his shoulders and bore him out of the village to help his escape. After looting, the village was burned and the *ompiady* [combatants] went back to their camp with the booty. After complimenting the army and the soldier who had saved the enemy king, the king gave the order to retire. When he arrived at his own village the booty was divided. The king received the largest share, then the *fanalolahy*, then the ordinary soldiers. If there were prisoners the king always kept his share and employed them in his service. Those falling to the *fanalolahy* and soldiers were usually sold or exchanged for cattle. The proceeds were divided among them. After the war the relatives of the prisoners sent their king to buy them back. The king liberated them for from ten to fifteen cattle each. If they were not ransomed, they were sold to the east coast tribes for guns and powder." These tribes sold them in turn to European and Arab slave traders.

It has seemed best to give this account in full, but a few comments are necessary. The *fanalolahy* were simply warriors who had distinguished themselves in previous expeditions. The rank was conferred by general consent and not as a reward for any specific act of bravery or even for length of service. Although they acted as officers or leaders in action, their powers over the other soldiers were very indefinite and there was nothing like military discipline. The *ombiasy* ("medicine-man") certainly played a much more important part in the expedition than has been ascribed to him, but the extent of his activity is uncertain. Among the Menabe, as will be shown presently, he was practically the leader. The peculiar

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ody ("charms") were carried at the very head of the column by a man chosen because he had a fortunate name such as *Vanona* ("successful"), *Ndrembita* ("one who finishes what he has begun") or *Tongalaza* ("honorable"). It was forbidden for anyone to pass this man on the march. The *ody* were special ones carried on all war parties and their power increased with success. At night the *ombiasy* stayed with them in a special hut. After the *ody* marched the *fanalolahy*, then the king and *ombiasy*, and last the ordinary soldiers. When they had come close to the enemy village they went into camp and sent forward three or four scouts to reconnoiter the position. These reported to the *ombiasy* on their return and he arranged the plan of attack and decided whether or not to split the force into detachments. They spent the night in camp and attacked at dawn, at a trumpet signal. Neither the king nor *ombiasy* took part in the actual fighting. If the village surrendered with little or no resistance it was not looted or even fined, but was taken as a vassal. If the resistance was fierce and the attackers lost heavily, all the men were killed and the women and children enslaved. As a special severity the men's heads were cut off and hung up in the village for the hawks to eat. In rare cases the tomb of an enemy village was also burned, but this showed unusual rancor. The spoils were divided on the return of the party, the rules being much the same as in the southern division except that the *ombiasy* had first choice of the loot. No ceremonies attended the return.

If a village accepted vassalage, the heads of all the families in it went through a ceremony of submission. Water was prepared in a bowl with the same ingredients as for the oath of blood brotherhood. A spear was held in this head down, all the family heads grasping the shaft with the right hand. If there was not room enough for all, some of them held the left hands of those grasping the spear. The *ombiasy* of the victors tapped the shaft with a knife, repeating the blessings and curses of the blood brotherhood oath, except that the victors remained unbound by the agreement. An ox was killed and after taking the oath the family heads ate pieces of the liver. No ceremony attended its killing and it was not considered a sacrifice. Vassal villages paid no tribute but were expected to assist their overlords in war.

In addition to the regular war parties small slave-stealing raids were rather common. Sometimes as few as two warriors would go to a village and lie in wait near the spring, seizing a woman or child and carrying it off. There was usually a pursuit and the practice